## RELIGIOUS INTELLIGENCE.

EASTER AND PASSOVER SERVICES.

The Public Voice Through the Herald's Correspondence.

Programme of Services for Easter Sunday, April 5.

Rev. David Mitchell will conduct services in Canal street Presbyterian church to-day at the

Rev. S. M. Hamilton will preach in the Scotch Presbyterian church morning and evening.
Dr. A. C. Osborne will preach, morning and evening, in the South Baptist church. Baptism after

evening service.

Preaching morning and evening in the Beream

tism in the eyening.

Baptism will be administered by Dr. Armitage in the fifth avenue Baptist church after both services

The Rev. J. V. Osterhout will preach in the Harlem Baptist church to-day at the usual hours. Dr. Armitage will dedicate the new temple for this so-ciety next Thursday alternoon.

Revival meetings continue to be held in the Fifty-th.rd street Baptist church every evening during the week. Mr. Pendleton will preach at both services to-day and will baptize in the even

Rev. D. H. Miller will deliver an Easter sermon in Plymouth Baptist church this morning and will receive new members in the evening. Rev. E. D. Simons, of Troy, will occupy the pul-

pit of the Tabernacle Baptist church this morning, and in the evening Dr. Fulton, or Brooklyn, will preach a memorial sermon on the late Elder Jacob Services will be held morning and evening in

the Baptist church in Fiftieth street. Dr. Morgan will preach in St. Thomas' Protestant Episcopal church this morning, and will direct a

children's festival this afternoon. Dr. Ryiance will preach in St. Mark's Protestant Episcopai church this morning, and in the afteron a children's festival will be held.

The new Reformed Episcopal church will meet in Lyric Hall this evening. Rev. J. H. Bradford will

"Evangelistic preaching" in the Catholic Apostolic church this evening.
The Seventeenth street Baptist Society will unite

with the Caurch of the Disciples of Christ in a communion service this afternoon in the nouse of the latter. Revs. J. Hyatt Smith, R. E. Jeffrey. W. H. Pendleton, W. C. Dawson and Robert Cameron Will assist in this service, Rev. P. A. Chadbourne, LL.D., President of Wil-

liams College, will occupy the pulpit of the Reformed church on Fifth avenue and Twenty-ninth street to-day at both services.

Bishop Littlejohn is to preach in Christ church (Protestant Episcopal), Brooklyn, to-day. Rev. T. DeWitt Talmage will occupy the pulpit of St. John's Methodist Episcopal church, Brooklyn

this afternoon. Rev. J. B. Faulks, of Newark Conference, will preach in St. Luke's Methodist Episcopal church this morning. The sacrament of the Lord's Sup-

per will be administered there in the evening. Rev. John E. Cookman will preach in the Free Tabernacle Methodist Episcopal church this morning. The Sunday School Missionary Anniversary ill be held in the evening.

Bev. G. N. Pratt will preach for the new Metho Episcopal Society, in North Tarrytown, to-This society is building a beautiful church edifice in a commanding position in that town.

The free churca services in Harvard Rooms this morning will be conducted by Dr. Phelps, President of Hope College, Michigan. Preaching also in the same place on Thursday evening.

Rev. J. M. Quiman will preach a resurrection

sermon this morning before the Universalist Church of Our Saviour in the Standard Club Hall. Rev. E. Z. Sweetser will talk about Heavenly Mansions this morning to the Bleecker street Universalist church.

Dr. Ludlow will give the result of some studies in the Book of Daniel to his Reformed Caurch people this evening.

The Progressive Spiritualists will be addressed this morning and evening in Robinson Hall by L. C. Howe. A conference of progressive and standstill Spiritualists will be held in the afternoon at Germania Hall. Twenty persons are to be baptized to-day in the

Sixteenth Eaptist church by Rev. David B. Jutten.

TO THE EDITOR OF THE HERALD :-

The great distress prevailing throughout the country at the present time has attracted the serious attention of the people and the comments of the press. Numerous theories for affording relief have been broached, but, as a rule, they contain but little sense and much nonsense. Among those deserving notice, for its length if for nothing else, is the communication in a late Sunday's issue, signed "Climax." It was entitled "The Problem of Poverty from a Practical and Theoretical Standpoint," though there was but little theory and no practice in it. The following is the substance of article:-"Christianity is the only remedy, and the best thing to do is to create a Christian public opinion." Christianize the community and you vill cause poverty to disappear. "Climax" fails to give us an insight into his understanding of a Christian public opinion." The wondrous pow-

"a Christian puelic opinion." The wondrous powers he ascribes to it betoken the novel conception he must have formed of the meaning of this phrase. "Chimax" may be conscientious, but he is certainly ignorant of history and exceedingly liliberal and Utopian it his views.

To begin with that venerable history, the Bible. The Israentes closely followed its admirable precepts, and as a consequence poverty was rare among them. Philologists tell us that there is in liebrew no equivalent for the word "beggar," and the reason they assign is that beggars were almost unknown to the ancient Israentes. We thus see that Christianity is not the only remedy, if to be a remedy at all, for poverty. And now to use a remedy at all, for poverty. And now to use a remedy at all, for poverty. And now to use a remedy at all, for poverty would be to Judaize the community. There is this decided superiority in this theory over that advocated by "Chimax," that the former has been tried with success, whereas the latter, for 1,800 years, has not effected the desired result. This is but one phase of the absurdity of "Chimax" theory.

It matters little to which Church "Climax" belongs. If he be Catholic or Protestant he must know that Catholic and Protestant countries are alike burdened with a host of paupers. We thus see that Christianity and poverty are by no means incompatible. Full many a one has realized with bitterness of spirit and the anguish of despair the sad times of the poet:—

Alas! for the rarity
Of Christian charity
Under the sun!

"Chimax" tells us that after the people become Christianized, the piethoric purses of the rich will

Or christian charity
Under the sun?

"Climax" tells us that after the people become Christianized, the piethoric purses of the rich will be opened to alleviate the sufferings of the poor. But what are the poor to do in the meantime? They will assuredly starve if they wait for the realization of "Climax" "scheme or dream. Figureen centuries have elapsed and yet it appears according to "Climax" that the people have not become Christianized. Must we want, then, till another eighteen centuries shall have passed before the people will become converted to Christianity? We see the absolute necessity of seeking another remedy, one which will not take ages before it produces active, beneficial results. ANTICLIMAX.

Was Charles Sumner a Christian ! TO THE EDITOR OF THE HERALD:-

Why ask this question? Because the tone of certain leading religious journals creates doubts in regard to that matter. The Christian Intelligencer, or example, "regrets that Sumner left no testi-mony beaund him of the power and the grace of God or of the Christian religion in his heart." Is this so? Let facts testily. Twenty years ago, when Charles Summer was in the prime and vigor of his manhood, he wrote as follows:—"The classics want the highest charm of purity, of righteousness, of elevated sentiment, of love to God and man. It is not in the frigid philosophy of the Porch and Academy that we are to seek for these. In none of these are we to seek the way of life. But in the sermon on the Mount, and in those two commandments on which hang all the law and the properts, we do find this heaven descended truth—the brother-

hood of man." The Brangerss says:—"We had been glad if Summer had left behind him a record such as baniel Webster leit." Did Webster ever leave a better record than the above? Did he leave as good? On his death bed Webster said, "The Bible is the best of books, and young men cannot do better than be guided by its precepts." Summer says the same thing, and, what Webster does not do, gives us the best reasons for believing him. But did Charles Summer live out his idea of a Christian lite, which was love to God and love to man? All the world knows that he loved his fellow man; that his heart and soul and mind and strength were devoted to the interests of humanity, and the more downtrodden and oppressed any portion of humanity was the more his whole nature went out for their deliverance. Now, the test of our love to God is our love to man. Is Charles Summer's life, then, "no testimony of the power and grace of God in his heart;"

But Summer, like Washington, did not talk religion on his deathoed. There, in his dying hours, "summer leit no testimony, no record of the power of God in his heart." What were his dying words? "Take care of my Civil Rights bill." Is this no record, no testimony of the grace of God in the heart? To plead for the oppressed, to entreat that the wronged may be righted, to sue for the fallen to be infeed up, is not this from the power of God in the heart? "Without works faith is dead,"says the Apostle James, and Charies Summer showed, by his works, that he had a living faith. K. D. S.

Catholicism and the Divine Right of TO THE EDITOR OF THE HERALD'-

It has been often asked of late of your correspondent to reply in your columns to several most important questions, which are still before the American mind, waiting for a satisfactory answer. He will attempt the answer, without promising that it shall prove satisfactory.

First—What is the divine wht claimed by the

Bourbons to reign in France and elsewhere? And to what extent is the Catholic Church pledged to the support of such claim?

Americans, generally, labor under the mistake of supposing that the Church has formally sanctioned the pretensions of Heart Cing in France and Don Carlos in Spain to reign over those countries by a right directly given by God, and in itself inshenable, indefeasible and immortal. Nothing can be further from the truth. The Church declares that where a form of government has been established by a people conformably to the natural law, that is, to the eternal fitness of things, that gov ernment is a legitimate one, having the sancsociety. Those who administer such government, so long as they rule in conformity with justice, having for their aim the good of the governed and the fulfilment of the Divine Will in securing to society all that is necessary for its wel-fare, are then said to govern lawfully, rightfully, obedience of every member of the community is, ultimately, the Divine Will. For, in the natural or

MAN BOWS TO A JUST LAW. or to the voice of the lawful magistrate enjoining rightful acts, it is to God's own majesty that he

The President of the United States, governing in accordance with the constitution, is not merely, in so iar, an officer fulfilling the just will of the American people, but, he is, moreover, the representative of God, who is the anthor of my being original, plenary and indefeasible right of com-manding the submission of my will. In everything in which the first magistrate lawfully challenges my obedience I look up to God as to Him in whom resides the primary right of binding the acquiescence of my judgment and the submission of my with.
Thus, in Church and State, in domestic and public society, whoever is—as parent, magistrate or superior—the person lawfully appointed to govern me, mit to a family the hereditary right to govern, and the princes of such a line may even receive, beside the popular sanction, the Church's consecration but in neither case is there conferred any divine

the popular sanction, the Church's consecration; but in neither case is there conferred any divine right essentially distinct from the above.

THE RIGHT OF THE BOURBONS

to govern France did not differ from the right of the line of Valois which preceded theirs. Nor did the Valois possess any divine right especially different from that of the Capetians and of Charlemagne or Clovis. The election of Clovis by his warrior chiefs and his elevation on a buckler above the heads of the armed crowd conierred no right beyond that of merceditary right which is not bestowed on our own Presidents, and the consecration at Rome of Charlemagne as Emperor of the West did not make any essential change in the relations of the new monarch to his people. It did not make them his property or his chattels, nor min the master of his Franks or Germans, endowed with a new right to own the nations and rule them at his pleasure and transmit his ownership like an hearloom to his sons and their successors. The natural law was not changed when Charlemagne was crowned at Rome; it still remained, what it ever must be, God's own reason and will regulating the moral relations or homan beings in society, founded on their very natures. To be sure, there was a compact with the Church that he should protect her in the exercise of her lunctions and the enjoyment of her liberty. His fuffilment of it was to guarantee him certain privileges; out his right to govern remained substantially the same, and the rights and duties of his subjects continue essentially unaltered. Emperors, again and again, were subjected to iorieture; their peoples continued to possess and to use, on occasion, the right and duty of shaking off their allegiance, nor did the declarations of the ecclesiastical authorities con er in ettaer case any power not inherent in the nature and extigences of pointical circumstances. In one word, there is no such thing acknowledged by the Christian Church as this

in the nature and exigencies of pointical circular stances. In one word, there is no such thing acknowledged by the Christian Church as this monstrous pretention attributed to theart or Don Carlos to rule France and Spain respectively in virtue or a right directly conterred by God and subsisting through the changes of time, and in defiance of the new order of timing glowing out of revolutions, conquests and the will of the people. In the pointical order God confers directly on every human society the right to organize itself and frame its government so as to secure its own well being. The inwanty appointed rulers only hold this right indirectly from God—that is, through the people. The circumstances of the content of

try people had only one feeling and one prayer, during the late Empire:—Latesez-nous tranquilles? Let us be! Let us have peace, to raise our crops and sell them! If so before the late war, how much more so now. Security is what the mass of the French country people crave. In the very hotbeds of royalism and legitimatism they voted for the Empire of Napoleon III. for the sole reason that they believed he would secure them against the instability of the Republic—that is, of revolution. For this very reason to morrow they would vote for the restoration of another Napoleon, if they felt sure of his giving them twenty years of peace and order.

It is the writer's firm conviction that the French masses are, first, for stability and order, and next, for the government best fitted to secure them. Other considerations of form of government, dynasty, religion, &c., are to them of less than secondary importance.

dynasty, religion, &c., are to them of less than secondary importance.

DEGENERACY OF PAITH AND POPULATION GOING TOETHER.

Faith has but little hold on the Prench masses. Since 1798 indifference to religious forms, scepticism about all religious belief, distrust in political institutions, contempt or hatred of all authority, buman and divine, have been leavening the bulk of the nation, penetrating more deeply and widely every year. Their religious belief is dropping last from them, never to be renaced by any other or to be renewed in its own pristine vigor. With this wasing of religion proceeds, part passu, a decrease in the population. Religious sentiment cannot, then, be relied on as a very general or very efficient means of rallying the French population beneath this or that political flag; and besides, among the leading classes, the educated bourgeoists and their educators, the army of salarized professors and government officials, secuticism, a violent hatred of the Church and a contempt for the clergy are the characteristic icolings. Teachers of whatever class, officials in every branch of the administration, officers of the army and many are either disbellevers or opponents of religion. The majority of Frenchmen hate or despise Christianity; the majority of French women still cling to the old faith. If the one child in most families is a daughter she is brought up in the mother's religion; if a son, it is ten to one but he will be a Voltairian, like his father. Therefore, if you would know who is to rule the France of the number of the properties of the majority of the leading classes. It can be saiely said that one-third at least of them, as above described, are Oricanists, less than one-third Bonapartists, the remainder, with another third, divided between Heuri Cinq and the Republic. The Communists are only formidable as being the foriorn hope of the republicans, who will gladly see every man of them perish in storming the enemy's position.

The Church perish in the perish in storming the communists a

Did the Wine of Scripture Contain Alcohol, and Was It Intoxicating !

TO THE EDITOR OF THE HERALD:-There is a large party of processing Christians who coincide with the opinion of the leaders of the "Women's Crusaders," some of them of the medical and others of the clerical profession, who maintain, probably to substantiate their own theories. that the wine of Scripture was not stimulating and contained no alcohol; and their belief in such a theory caused them to write to Dr. Hall and others to discontinue the use of modern wine at the sacramental feast. Such a course of procedure is vain, impertinent and blasphemous—is open disregard for the teachings of the Word of God. And I sincerely hope that Dr. Hall and others will not even reply to such communication. On the face of the fact that the Bible says as much against drunkenness as in praise of wine, we are led to believe that it was slimulating and intoxicating in the highest degree; had it been non-intoxicating the probability is that the condemnations poured forth against the drunkard so repeatedly and severely would not have been so strongly enforced by the Word of God. I will now examine three Hebrew words, because, under these, in the vast majority of instances, our English word "wine" occurs; therefore they claim principal consideration.

First—Take the word "Tirosh." The wine designated by this term is generally spoken of as a biessing to be enjoyed by the people, with gratitude to God—"pienty of corn and wine." The root of this Hebrew word means "to possess"—the land of His possess, as Proveros xxx., 23:—"An handmaid that is helv to her mistress." To make one poor. (Genesis, xlv., 11.) "Lest thou and thy household come to poverty." Also First samuel, it, 7, "The Lord maketh por." The connection of "tirosh" with its root indicated that it was an intoxicant seizing the head. That a liquid was meant, take Isalan, ixii.—"The sons of a stranger shall not drink thy wine." Another thing to be noticed is, that in the nints verse it is expressly stated—"They that have brought it together shall drink it in the house of the Lord." So that it seems it was to be drunk and drunk as a religious observance. Take another passage, Joel, ii., xxiv.—"And the lats shall overflow with wine prove that "urrosh" here means liquors? I know that the term "overdowing" is sometimes applied to things that are not hquid, but it therefore does not toliow that liquid is not meant here any more than because the word "bread" is applied to other thing that bread itself, bread cannot in any particular case be meant. One other passage may be cited in proof that "tirosh" does not always denote wine fruit, Hosea, iv., 11., "Wine (vain), and new wine, "urrosh," take a cerely hope that Dr. Hall and others will not even reply to such communication. On the face of the "tirosh" is spoken of as a blessing to be enjoyed by the people with grateful heart; that though sometimes it denotes wine fruit it occasionally denotes siquid; that as a liquid it is an intoxicant; and, finally, that it was used in religious observ-ances. THEODORE JUNIUS, M. D.

Sunday Amusements—An Energetic Pro-

test Against the Sunday Laws.
To the Editor of the Herald:—
The Philistines are upon us in the disguise of bands of masked robbers—the Commune, the metropolitan police and the Sabbatarians. The police are supposed to protect us from the robbers and Communists, but who is to protect us from the police and Sabbatarians? The former are scarcely able to tell friend from foe, and the suf ferers, from their excess of duty, can get no redress, as the Police Court, like the court below, takes care of its own. Their zeal is spasmodic however, and we are spared some clubbing and many such scenes as occurred at the raid made upon the Assembly Rooms a few weeks ago, when 100 young girls were dragged through the streets as an exhibition of the moral rectitude and watch-ful care these guardians of the peace have over to the knowledge that there is fast driving and billiard playing going on, and that the Sabbath day is described as much by such amisements as by dancing. Is there no way of reforming the lorde, or are they out-like of the pale of all law and order?

day is descrated as much by such amusements as by dancing. Is there no way of reforming the force, or are they out-side of the pale of all law and order?

I should like to know who these Sabbatarians are and by what authority they take upon themseives the right to get an act through the Legislature for the purpose of closing up all places of amusement on Sunday, unless of a sacred character. Sunday should be a day of recreation for the working class. Who does not know that "all work and no play makes Jack a dui boy?" And what time through the week have these weary people for play? Where is the justice in a lew controlling the pleasures and happiness of the many—ladding it out to them in a dipper with a faise bottom? "music has chartus to soothe the savage breast," then, instead of closing, there should be opened a concert hall of the largest dimmbisions in every district of the city, for there is certainly a large number of savage breasts within its limits that need soothing. Ausic is divine, whether played in slow or quick time, and no one can possibly be any the worse from hearing a lively air, from opera bough. Who are to be judges of the sacredness of melody?

Instead of spending time to get acts passed to close up so-casied profane concert halls and places of amusement of the working people, laving under its control bicture galleties, public libraries and museums to be thrown open on Sundays. Instead of narrowing down and combining their privileges jet if be a day of true recreation and improvement, and there will be no necessity for police raids. Civilize and educate the masses and there will be fewer crimes and criminals.

I was at the Ladderkrauz Clubhouse a short time ago to witness an entertainment given to the children of its members. It was on Sunday, too, and certainly none but the most rigid orthodox, with a soulf rost bitten and core-hardened to the music of a child's laugh, could have laided to have been benefited by it, and those childhood is spent on the lack of knowledge. What can be expected

tion, and to allow the working class every means of cultivation and orderly recreation on the only day they have for enjoying it.

ALLA

An Important Jewish Movement. The influence of Christian society is making its impression in many ways upon the Jewish mind and heart, and this impression is manifested in outward forms. The latest or this is the tentative organization of an association corresponding to and in a measure copied after the Young Men's Christian Association of this city. This new movement among the young men of Israel is intended to answer a want long lelt among them. And since "the better the day the better the deed," the preliminary organization was effected last Sunday at the residence of Dr. S. N. Leo. Committees were appointed looking to a permanent organization, and a basis of union was adopted by which the common desire was ex-pressed to promote harmony and good fellowship pressed to promote harmony and good fellowship among liebrew young men and to unite them in a liberal organization which shall tend to their moral, mental and social improvement. With this basis they gave themselves the title of "The Young Men's Hebrew Association." The specific objects of the association are:—

The establishment of a reading room and library, with, if possible, the rental or purchase of a building to contain also pariors, gymnasium, lecture room and iree studies.

ing to contain also pariors, gymnasium, lecture room and iree studios.

Lectures on instorical, scientific and literary topics by members of the society and others.

Occasional entertainments of a musical and social insture, free from extravagance and intem-

Occasional entertainments of a musical and social nature, free from extravagance and intemperance.

Formation of debating societies and of free classes for general instruction.

Establishment of a bureau for securing employment for deserving young men.

Membership will be open to all classes and the association will be entirely free from any sectarian bias. Br. Leo is the temporary President and Mr. J. J. Frank the temporary Secretary. A constitution and bylaws is to be adopted at the next meeting and a permanent organization effected. The Jevish Messenger gives the enterprise its heartlest approval, and, using a Christian phrase, it says this organization is designed to prevent the young men of Israel being "lost to the church," of which there is great danger, for the existing means of preserving an interest in Judaism are not adequate to this end; they are not inspiring; they are more fitted for the past than the future, and Israelites cannot afford that their most promising young men shall lose their identity with the race and creed in which they were born. They must provide themselves with the means of their rescue from materialism. They will enjoy all the help they need when they have proved that they know how to help themselves. We bid them God speed.

Religious Squabbles in the City of

Churches.

Just at this time the religious communities here and elsewhere manifest a wonderful facility for quarrelling among themselves. Whether the Conbusiness or not can hardly be determined, but the proposition appears to be well founded. Dr. Fulton, of Brooklyn, who seems to have a natural propinquity to this kind, has started a \$500 quar-

weapon against the armies of immorality. Her prayers are heard upon our streets, in all our churches and public halls the country over. It is a new thing under the sun. The sturdy students of theology find themselves outprayed by modest ittle women who never read any other book, perhaps, than the Word of God. In answer to these prayers the priest and scribe see asloons closing and dramsellers weeping, and feel the very earth trembling with emotion. The women have accomplished what priests, scribes and paartsees never could and never did accomplish. They have been led into their new sphere by no human hand, Who shail have the audacity and irreverence to expel them?

The Voice of Protestantism on Catholic

Doctrines.
To the Editor of the Herald:-For the information of the Protestant contributor to the religious correspondence of the Herald, I appead a few extracts from the writings of eminent Protestant divines. The astounding ignorance of the doctrinal literature of their own Church which respondents betray warrants me in believing that these cappings will interest them:-

these clippings will interest them:—

"I confess that under the Papacy are many good Christian things—nay, all that is good in Christianity. I acknowledge that in the Papacy is the true Scripture, true basissim, the true Sacrament of the star, true keys for the remission of sin, true office of preaching, true catechism, the ten commandments and even the very kernel of Christianity."—Luther's Book against the Anabaptists.

"Papists are to be accounted the House of God."—Dr. Morton on the Kingdom of Israel.

"The Church of Rome is a true church as well since as before the Council of Trent."—Bishop Montague's Appeal.

"The Church of Rome is a true church as well since as before the Council of Trent."—Bishop Montaque's Appeal.

"The most learned Protestant writers have owned the Church of Rome to be the true Church of God."—Dr. Barr's Sermons.

"There is no difference between Rome and England in fundamentals at all, the former being a true Church "—Heylin's Ansiver to Barrion.

"Our Church makes no article of laith but such as have the testimony and approbation of Rome itself."—Stillingfeer's Defence of Land.

"Our Protestant religion is not contrary to the Christian religion, or even to the Roman Catholic,"—Confession of Augsburg.

"The reformers did not question the power of the Pope to decree rites and ceremonies, nor its authority in matters of laith."—Bishop Van Midert.

"Seeing that it has been granted by the Church of Rome as a true one, I am very confident that no church can separate from Rome but must make themselves schismatics before God."—Dr. Thornadike on Forbearance.

"As the Church of Christ is but one there cannot be two separate communions in it without schism, and the schism lies on the side of that party which separates."—Archdeacon Danberry's Guide to the Church.

"We have been forced to renounce the communion of the whole world."—Culein's Epistle, xiv.

"Nay, God forbid that we should deny that the flesh and blood of Uhrist are truly present and truly received by the faithful at the Lord's table. It is the doctrine we teach and comfort carselves with."—Doctor Bisson's True Subject.

"The body and blood of Offrist are verily and indeed received by the faithful at the Lord's supper."—Book of Common Prayer.

"The name of the mass may still be kept; it is an indifferent thing we cetter it be said in Latin or the vulgar tongue."—Luther against curlostating, éc.

"I de firmly believe—nay, I am bold to say—that I know there is a purgatory, and I am easily persuate that suffer therein are to be assisted by our prayers and good works. It being sufficient for us to know that they do suffer and that their sufferings

dons mysteries; and it is no absurdity to believe so."—Bishop Forbes on Furgatory. "The pictures of Christ, the blessed Virgin and of the saints may be had in houses, set up in

of looses the Lord confirms in heaven."—Bishop Sparrow on Confession.

"The saints are mediators of prayer and intercession.

" I own that Christ is not wronged in his mediation. It is no impiety to say, as Papists do, 'Holy Mary pray for me,' 'Holy Peter pray for me,' "—Bishop Montague on Intercession of Saints.

Saints.

"Nay, at your last hour cease not to call on our Blessed Lady, the holy angels and the apostle whose name you bear, and every other saint to whom you have been devout during your life, that they may intercede for you."—Luther on the Magnifect. "The Blessed Virgin is to be prayed to that God may, through her intercession, grant our remay, through her intercession, grant our re-

Plymouth church, in this city, has received thirty-

eight persons by baptism during the last month and others are awaiting the administration of the ordinance. Seventy-one have been received into

Ministerial and Church Movements.

the Baptist church at Hightstown, N. J., by the same ordinance, during the winter. Pifty-nine have professed a hope in Christ in the Baptist church in Recklesstown, N. J., since February t. The Baptist church in Harlem, of which the Rev. Mr. Osterhout is pastor, has leased the first floor of the Harlem Court House. The room will be ready for occupancy before the middle of April, and when the alterations proposed are completed will be capable of holding over 2,000 persons. Rev. S. Hsley, of Dover Plains, N. Y., sails on Saturday of this week for Florence, Italy, accompanied by his wife. The Rev. Hugh O. Pentecost, pastor o the Church of the People, baptized seven converts last Sabbath, using the paptistry of the Pierrepont street Baptist church (Rev. Dr. Thomas pastor), which was kindly offered them. The Church of the People was organized about three months since, with thirty members; they now number about seventy. The Rev.
A. S. Walsh, of Brooklyn, owing to impaired health, is about to take a trip to California. Rev. J. D. Beugless, chaplain in the navy, left on Saturday for Key West to report for duty, having been assigned to the European squadron. At the Calvary church, on Sunday evening last, the pas-tor, Rev. R. S. MacArthur, baptized ten candidates in the presence of a very large congregation. At Paterson Dr. Banvard has baptized twenty-five;

proposition appears to be well founded. Dr. Pul. 10n, of Brooklya, who seems to have a natural propinquity to this kind, has started a \$500 quarriel between himself and Mr. Edward Kaibdelsch. The latter had been for twelve or more years a member of Hanson piace Baptist church and was one of the committee appointed to go to Boston and tender the call of the church and was one of the committee appointed to go to Boston and tender the call of the church and was one, the second of the Church and was one, but he selected to fill the extra seats, and the church is in consequence obliged to carry a heavier financial burden than it formerly bore. Now the point of the pretty little quarred is this.—In A selection and its frends in limato or assert, subscribed that if all the members of the church would participate he would on his part. The other members of the church would participate he would on his part. The other members sense binding. Meantime, several members of its sense binding. Meantime, several members of the church would participate he would on his part. The other members sense binding. Meantime, several members of the church would participate he would only the part. The other members are because of whims and the would honor it, at a meeting, at which replied that if all the members of the church would participate he would on his part. The other members heaving the proposed to desire the praches for internetial part. The other members are because of whims and the would honor it, at a meeting, at which are replied that if all the members of the church would part. The other members of them of the pretty of the control of the pretty of the past of Texas. Over 500 people received holy communion, and several converts were made, among them the senior warden of the Episcopal church. The Bisnop of Cloniert, Dr. Duggan, accompanied by the Rev. John Deely as private secretary, has recently taken his departure for Rome. The great mission which for nearly three weeks has been going on in the Church of the Holy Innocents, in this city, was brought to a close on Wednesday evening, the 1st inst, after accomplishing an amount of spiritual good that can hardly be realized even by those who followed its progress from beginning to end. It was given by the Jesnit Fathers Damen, Garesché, Van Goch, Koopmans, Massells, Niederkorn and Van der Putten.

amount of spiritual good that can hardly be realized even by those was of lowed its progress from beginning to end. It was given by the Jesuit Fathers Damen, Garcsché, Van Goch, Koopmans, Massells, Niederkorn and Van der Puten.

Rev. Willam P. Adbott and Dr. C. D. Foss will deliver addresses at the anniversary of the New York Conference Temperance Society, to be held in St. John's church. Rev. W. S. Studley will preach the conference sermon at the next session of the New York East Conference, and Dr. J. B. Beach will preach the missionary sermon. The Hackettstown seminary of the Newark Conference approaches completion. The trustees have decicated to furnish it at once and to open the classes on September 1, 1874. Simpson Methodist Episcopal Churci, Rev. W. R. Davis pastor, is enjoying a gracious levival work. Thirty souls have professed conversion, and the work is progressing. Missionary collection, taken a few Sabbaths since, reached the handsome sum of \$1,700. The Riverside Methodist Episcopal church, Buffalo, will be dedicated on Sunday, April 12, at hali-past ten A. M. Bishop R. S. Foster, of Cinclinati, will preach the dedicatory sermon. Dr. H. C. Westwood, recently transferred from the West Virgina to the Baltimore Conference, has withdrawn from the Methodist Episcopal Church. But the Floo Tabernacle in Hilly-Jourth street, The residence of 4,081; members in churches, 1,000 and 100 conversions had taken place during the car. The Southern Methodist papers give the statistics of the Church South as they will appear in the Journal of Methodist papers give the statistics of the Church South as they will appear in the Journal of Methodist papers give the statistics of the Church South as they will appear in the Journal of Methodist papers give the statistics of the Church South as they will appear in the Journal of Methodist papers give the statistics of the Church South as they will appear in the Journal of Methodist papers give the statistics of the Church South as they will appear in the Journal of Methodis

and other collections amounted during the year to \$6,700 1&.

Last sunday Rev. Dr. Cuyler received into his church membership ninety-eight candidates, the major part of whom were recent converts. Since the commencement of the present revival 122 have been added to the church. This makes the total membership of the church in the year of his ministry there, and during that time 2,300 have been added to its membership. Rev. O. H. Gulick, of Japan, has recently been spending a few weeks at the Sandwich is another, who have been forty-six years residents of the Islands, and a younger sister to share his home in Japan. A new Presbyterian mission church, to be known as Emanuel Chapel, was dedicated last Sunday on the east side. The mission is under the auspices of the University place Presbyterian church. It has worshipped for twenty-two years in a hall in avenue. D. Its new house and quarters cost \$83,000. Rev. J. Allen Maxwell has removed to Bridgeton, N. J., from Hazleton, Pa. The Presbytery of Nassau will meet in the Presbyterian church at Coumbus, Miss., on the third Thursday (21st day) of May, 1874, at eleven o'clock A. M. The opening sermon will be preached by the Rev. H. M. Smith, B. D., Moderator of the last Assembly of the Presbyterian church at columbus, Miss., on the third Thursday (21st day) of May, 1874, at eleven o'clock A. M. The opening sermon will be preached by the Rev. H. M. Smith, B. D., Moderator of the last Assembly of the Presbyterian church at columbus, who has been for some years pastor of the Calvary Presbyterian church at Sunday upon his

and other collections amounted during the year to

presched by the Rev. H. M. Smith, D. D. Moorrator of the last Assembly, Rev. Alexander ReLean, who has been for some years pastor of the
Calvary Presbyterian church, Buffalo, N. Y., has
been elected one of the secretaries of the American Bible Society.

Rev. Dr. Snivelv entered hast Sunday upon his
duties as rector of Grace church, Brooklyn, a position made vacant by the election of Bishop Paddock to the diocese of Massachusetts. Bishop
Cummins' new church society, worshipping every
Sabbath in Steinway and Lyric halls, have called
to their pastorate Rev. Mr. Bears, of the Reformed
Butch Church, the Bishop having resigned nis
rectorship. The two halls are to be given up and
the society, it is said, intend to secure the church on
Madison avenue and Forty-seventh sirect, now
occupied by Dr. Tyng, 3r. 1s, church, when the latter
re-onter their own new house of worship. The
Reformed Episcopal Society in Brooklyn, ministered to by Rev. Mr. Reid, it is said, also has met
with very feetile encouragement. The Church of
the Holy Trinity will dedicate their new house of
worship to-day. It is a very commanding ediflee, coeing Ebiolog. The land was owned by
the service of the beauty of the service
and it is understood that the house will be free
from debt on the day of its consecration. The
house externally is of variegated brick. It is to be
surmounted by the tallest spire in New York. Internally it is as gaudy as gold and crimson can
make it. The laddes connected with several of the
Episcopal churches in Brooklyn have inmon
met of the bank when the church of Jeaus in
Mexico, of their object being to assist Rev. Dr. Riley
in repairing San Prancisco church in the city of
Mcxico, and to publish Spanish Christian literature
for distribution throughout the country.

Rev. Oliver Crane, D. D., of Morristown, N. J., is
to sail this week for the mission field of Central
Turkey, under the auspices of the American Board.
He was formerly connected with this mission, but
was compelied to return some ten years ago on ac

LEXINGTON AVENUE SYNAGOGUE. The Passover Memorial-Liberty

the Oppressed-Sermon by Rev, Dr.

The beautiful synagogue in Lexington avenue and Fifty-flith street was filled with worshippers yesterday, to whom Dr. Huebsch preached an eloquent sermon on the Passover memorial. His text was Exodus, xit., 28, 27—"And it shall come to pass when your children shall say unto you in time to come, What mean ye by this service? Then ye shall say, It is the Lord's Passover!" question, "What mean ye by this service?" like a red thread, runs through all of Israel's history. Is was put to the nation in various idioms and a again in a biandishing and enticing tone. The wars and the promises of the Chaldeans, Greeks and on the smoking pyres of the Inquisition, were so many versions and illustrations of that one unchangeable question. The ancestors of those that celebrate now their pesach in undisturbed peace bore heriocally the enmity and persecution of world that was against them. They willingly gave up wealth and home and everything to which the

celebrate now their pessch in undisturbed peace bore heriocally the enmity and persecution of a world that was against them. They whingly gave up wealth and home and everything to which the human heart clings in affection, even their lives, to maintain their creed in pss. ty as an inheritance for posterity. Did they suffer their martyrdom for a chimera? Did they die for an illusion?

THE PASSOVER, This GREAT EXPOUNDER of our religion, said the Doutor, shows us how great a spiritual treasure our foreighters were made the stewards of, and how judicious them notice resolution was to endure the most extreme sufferings rather than betray the trust committed to them by God. Passover incindes the such mesting on the boundary between the two half of the dewish year, it is the moutapieces in the critice expounder of nature. Israel at feet of the dewish year, it is the moutapieces in the critical than open eye and an impressive heart por the charges going on in nature. The history of the ancient heatnear engious refects, clearly this fact. When they saw the flowers fading away, the trees casting off their leaves and very this fact. When they saw the flowers fading away, the trees casting off their leaves and very this fact. When they saw the flowers fading away, the trees casting off their leaves and very this fact. When they saw the flowers fading away the carth. But when the baimy breath of spring dissolved the diring summer under weeping and waining and bent their heads under the ire in the veins of the earth began mightly to throb and to burst to the surface in hosts of genis and blossoms, then they should be flowed in tight, to spread his bussful dominion over the terrestrial globe. This worship of hature has something lovely and heart-winning about it, but it has a pernicious influence on the development of the numan mind. Thus two contrasting powers ruled the universe, and the human mind was divided in itself. It served half the principle of light, half the principle of darkness; partly the God of here, bove the o